



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

The Lord desires thee for his dwelling-place  
 Eternally, and bless'd  
 Is he whom God has chosen for the grace  
 Within thy courts to rest.  
 Happy is he that watches, drawing near,  
 Until he sees thy glorious lights arise,  
 And over whom thy dawn breaks full and clear  
 Set in the orient skies.  
 But happiest he, who, with exultant eyes,  
 The bliss of thy redeemed ones shall behold,  
 And see thy youth renewed as in the days of old.

---

### GOD AND HIS WORLD.

GOD! whom shall I compare to thee,  
 When thou to none canst likened be?  
 Under what image shall I dare  
 To picture thee, when ev'rywhere  
 All Nature's forms thine impress bear?

Greater, O Lord! thy glories are  
 Than all the heavenly chariot far.  
 Whose mind can grasp thy world's design?  
 Whose word can fitly thee define?  
 Whose tongue set forth thy powers divine?

Can heart approach, can eye behold  
 Thee in thy righteousness untold?  
 Whom didst thou to thy counsel call,  
 When there was none to speak withal,  
 Since thou wast first and Lord of all?

Thy world eternal witness bears  
 That none its Maker's glory shares.  
 Thy wisdom is made manifest  
 In all things formed by thy behest,  
 All with thy seal's clear mark impress'd.

Before the pillars of the sky  
 Were raised, before the mountains high  
 Were wrought, ere hills and dales were known,  
 'Thou in thy majesty alone  
 Didst sit, O God! upon thy throne!

אנה למושב אלהיה ואשרי אנוש יבחר ויקרב וישכון בחדרה:  
אשרי מחסה וגייע ונראה עלות אורה ויבקעו עליו שחריה:  
לראות בטובת בחירה ולעלו בשמחה בשוכה אלי מדמת  
בעריה:

---

אלהים • אל מי אמשילה • ואין ערוף אליה: בפיה אדמה •  
וקל דמות טבע חותמה:

גבחת מקל מרפדה • וגאית מקל מחשבה: דבר מי וכללה •  
וילשון מי תבילה:

חגש לבב וגרה • וגש עין תשורה: ואת מי נועצת נבינה •  
ולא נוצר אל לפניה:

זה עולמה ועידה • פי אין בלעדיה: חכמה בפל מבארת •  
ואות חותמה גפרת:

טרים הרים ולדו • ועמודי שחק עמוד • ושבח מושב אלהים •  
ואין עמקים ואין גבוהים:

Hearts, seeking thee, from search refrain,  
And weary tongues their praise restrain.  
Thyself unbound by time and place,  
Thou dost pervade, support, embrace  
The world and all created space.

The sages' minds bewildered grow,  
The lightning speed of thought is slow.  
"Awful in praises" art thou named;  
Thou fillest, strong in strength proclaimed,  
This universe thy hand has framed.

Deep, deep beyond all fathoming,  
Far, far beyond all measuring,  
We can but seek thy deeds alone;  
When thy saints bow towards thy throne  
Then is thy faithfulness made known.

Thy righteousness we can discern,  
Thy holy law proclaim and learn.  
Is not Thy presence near alway  
To them who penitently pray,  
But far from those who sinning stray?

Pure souls behold thee, and no need  
Have they of light: they hear and heed  
Thee with the mind's keen ear, although  
The ear of flesh be dull and slow:  
Their voices answer to and fro.

Thy holiness for ever they proclaim:  
The Lord of Hosts! thrice holy is his name!

---

בְּלִפְלֶתָּהּ הַפֶּל וְלֹא יִבְלָלֶיהָ • וּמִלֵּאתָּ הַפֶּל וְלֹא יִבְלִיֶהָ : לְבָבוֹת  
עָמְדוּ מִלְדָּרוֹשׁ • וּלְשׁוֹנוֹת נִלְאוּ מִלְפָּרֶשׁ :

מִחֲשָׁבוֹת הַכְּמִים יִתְמַחוּ • וְרַעֲיוֹנֵי מַהֲיָרִים יִתְמַחֲמָחוּ : נוֹרָא  
תִּהְלֹוֹת נִקְרָאתָ • וְעַל כָּל תִּתְחַלֵּה מְאֹד נַעֲלִיתָ : שָׁנִיא כַח אֵיךְ  
נִפְלֵאתָ • וְחֲשָׁמִים וְהֶאֱרִץ מִלֵּאתָ :

עֲמוֹק עֲמוֹק מִי יִמְצָאֶנִּי • וְרַחוּק רַחוּק מִי יִרְאֶנִּי : פְּעֻלָּיִךְ חֵם  
תִּדְרֹשִׁים • אֵף אֲמוֹנָתְךָ בִּקְחָל קְדוֹשִׁים :

צִדְקָתְךָ הִיא הַנִּשְׁמָעַת • וְתוֹרָתְךָ הִיא הַנּוֹדַעַת : קִרְבָּתְךָ  
קְרוֹבָה לְשָׁבִים • וְרַחוּקָה מְאֹד מִן תְּשׁוּבָבִים :

רְאוּךָ תִּנְשָׁמוֹת הַטְּהוֹרוֹת • וְלֹא נִצְרָכוּ לְמֵאוֹרוֹת : שְׁמֻעוֹךָ  
בְּאֲזָנֵי רַעֲיוֹנֵיהֶם • כִּי תִחַרְשְׁנָה אֲזָנֵיהֶם :

תָּמִיד תִּדְשָׁנֶךָ קוֹרְאוֹת • קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת :

---